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بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

MUHAMMAD THE PROPHET OF PEACE

[A speech delivered by Maulvi Ataur Rahman, M. A. (Assam Educational Service) before a large and distinguished gathering on the Holy Prophet's birthday.—*Ed.*]

Nearly fourteen hundred years ago on this day the Holy Prophet of Islam was born; and according to certain traditionists his death also took place on this very date. To-day all over the Islamic world, meetings are being held to do honour to his memory, and, I may say, it is really a very happy sign of the times that non-Muslims are in an increasing measure participating in these meetings. Till very recent times a great deal of misunderstanding prevailed both in the East and West regarding the personality of the Prophet and his teachings. Some took the Prophet for an impostor; others presented him as a fanatic with the Quran in one hand and sabre in the other; others again called him a maniac given to epileptic fits; there were yet others who no doubt imputed to him sincerity of purpose but regarded him as a misguided enthusiast.

Thanks to the activities of organised bodies and to the efforts of individual scholars, both Asiatic and

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European, the people have now access to a healthy literature of inestimable value on the Prophet and his teachings in all the principal languages of the world. The cloud of misunderstanding is gradually disappearing and a beginning has been made to understand and appreciate the wonderful personality of that illustrious Son of the Desert, that great benefactor of humanity, may peace and blessings of Allah be upon him.

In my view the greatest injustice has been done to the Prophet of Islam by those who have painted him as a fanatic and have represented Islam as a militant religion, a religion absolutely intolerant of other faiths, a religion as if ever in a state of war with other systems of religion. Such a charge is a gross betrayal of truth. The Muslims believe, and many scholars after a careful study of the life of the Prophet have affirmed, that the message which he delivered to the world is pre-eminently a message of peace and good-will to mankind. I desire this evening to give the barest indications for I can do no more within the limits of an half-hour paper of the peaceful character of the Prophet's mission, and the extent to which Islam succeeded in establishing cordial relations with the other great religions of the world. It is my conviction that in these days when the peace of the world is menaced and everybody feels that we are on the brink of a terrible world war, when there is unrest in our land due to the frequent communal clashes which unfortunately have become daily occurrences, when the demon of religious rancour is proudly stalking on the stage, meetings like this one and those that we had last month in connection with the centenary celebrations of Sri Ram Krishna are highly useful in so far as they serve to remove long-standing prejudices and enable a right understanding, and even

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appreciation, of the view-points of those from whom we honestly differ. Indeed we shall be rendering a valuable service to the cause of union, peace and harmony—the want of which is so keenly felt to-day—if we try to understand the Great World Teacher, Muhammad, his noble teachings in regard to the Muslims' dealings with the followers of other faiths, and the broad principles of toleration and fair-play for which Islam stands.

Gentlemen, I should like to draw your attention to one important feature of Islam which demonstrates clearly the peaceful character of its mission. It is our common experience that the followers of one religion, in their inordinate zeal, regard the other systems of religion as so many rivals to combat against, that the followers of one religious leader often show little regard for the leaders of other religions. Narrow-minded bigots even go further; they do not refrain from using scurrilous language when talking of the religious leaders of other nations or communities, thus wounding their dearest susceptibilities. It was the Prophet Muhammad, who made a sublime declaration from the house-top—a declaration which was quite new in the experience of man—that Islam came not to wage war on the religions that already existed in the world, but that, coming as it did, from the same source from which other faiths had sprung, it regarded them as sister religions and consequently its attitude to those religions could not but be of the most friendly character. He declared that the revealed religions which the prophets of old had brought down from heaven were all of divine origin. He did not rest content with a mere formal declaration; he actually included belief in the truth of the previous scriptures and of the mission of the previous prophets in the very

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first article of faith for a Muslim. "I believe in Allah and His angels" so runs the article, "in all scriptures and prophets, in the Last Day, in the divine dispensation of good and evil, and in resurrection after death." The Holy Quran has expressly laid down this noble principle in several places. We may refer to verse 132, chapter 2, of which I give here a free translation. "Say, O Muslims, we believe in Allah, and we believe in the revelation that has been sent down to us, and in the revelation that was sent down to Abraham, and in what was sent down to Ishmael, and in what was sent down to Isaac, and in what was sent down to Jacob, and in what was sent to the tribes; and we believe in the revelations given to Moses, and in the revelation that was given to Jesus, and we believe in the revelations which were granted to all the prophets from their Lord. No difference do we make between any of them, and thus (accepting all the prophets), do we enter the religion of Islam, resigning ourselves wholly to our God." Quranic verses like the one I have just quoted struck a strange but sweet note of harmony and concord amid the conflicting faiths of the time. This was a mighty call for the cessation of hostilities and foundations were thus well and truly laid for the establishment of peace and order in the world.

Such a charitable attitude to other faiths logically flowed from the liberal teaching of the Holy Prophet, Muhammad, that the God of Islam is not a tribal or national deity but that he is رب العالمين "The Lord of all nations." If God is the Lord of *all* nations, the Prophet argued, how could He favour one nation with spiritual gifts and deny the same to other nations without exposing Himself to the charge of partiality? The Holy Quran altogether uprooted the idea of a

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chosen nation by making clear pronouncements like لكل قوم هاد "Every nation has had a guide" and وإن من أمة إلا خلا فيها نذير "There has not been any nation to which a warner has not been sent" (XXXV : 24). Again we read in the Holy Quran, "And verily We have sent apostles before thee—of them there are some We have mentioned to thee, and there are others We have not mentioned to thee" (XI : 78). According to certain scholars of Muslim thought divine messengers like Zoroaster, Buddha, Sri Krishna and Ram Chandra belong to the second category of prophets since they are not mentioned in the Quran by name; they entertain no doubt that they were holy men on whom God showered His choicest blessings and whom God raised among various peoples for their redemption from the bondage of sin.

One of the sayings of the Prophet reported in the most authoritative of the books of tradition, Bokhari, is—"All the prophets are brothers, being the sons of the same father. They had different mothers but their religion was the same"—أمهاتهم شتي ودينهم واحد The Holy Prophet taught that the fundamental teaching of all the prophets was unity of the Godhead and brotherhood of man, and that the prophets came to guide men along the path of righteousness, and to help them to realise God in their life on earth. Divine laws were embodied in the revelations they received, and these varied with the conditions of the people for whom they were designed and were adapted and re-adapted to the needs and requirements of the age. This process went on until the ground was prepared for the coming in of a universal religion which would satisfy the spiritual needs of humanity. Islam claimed to be such a religion. No break however was contemplated in the continuity of spiritual history. The

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Prophet of Islam has in his beautiful words likened the body of all prophets to a grand edifice, each prophet being a stone that went to make up the edifice. "There was one place left for the placing of the corner-stone," he says, "And I am that corner-stone." Claiming, as they do, finality and perfection for the religion of Islam, the Muslims have absolutely no quarrel therefore with the several systems of religion that marked the different stages in this grand process of spiritual evolution.

The Prophet of Islam made it sufficiently clear that certain scriptures bore marks of the ravages of time, that certain others were interpolated by the hand of man, and that almost in all cases accretions grew as years rolled on. And these accretions made it difficult for us to distinguish the essential from the non-essential, truth from falsehood, guidance from error. The Holy Quran being the last Revealed Book fulfilled a genuine need inasmuch as it freed the essential teaching of the unity of God from the mass of accretions. It claimed to be "The confirmer of the previous scriptures" and "The preserver of the essential teaching of all scriptures that had gone before."

مصدقا لما بين يديه۔ فيها كتب قيمة

If we study the life of the Prophet we shall find that throughout the period of his ministry he carried out in practice all that he preached; and he was eminently successful in his efforts. At the time of his advent the various Arab tribes were in a state of continual internecine warfare: there was no peace in the land. Carnage and rapine was the order of the day. The Prophet succeeded, in the course of only a few years, in creating order out of chaos and in welding the warring tribes into one composite nation. There came into being a great brotherhood in Islam

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which was broadbased on principles highly democratic. The Holy Quran refers to this brotherhood in the following words : –

" And remember the favour of Allah on you when ye were enemies, then He united your hearts, so by His favour ye became brethren and ye were on the brink of a pit of fire, then He saved you from it" (III : 102).

It is difficult for us to realise what a grand miracle it was, the establishment of this new brotherhood. The distinctions of rank and position, hallowed by hoary antiquity, were totally wiped out. The proud Quraish, who thought it insulting to attack even the *Ansar* (the Helpers) were made in Islam the equals of the slaves of Persia and Abyssinia. Bilal and Suhaib, both slave converts to Islam, became entitled to the same degree of respect which was due to Abu Sufyan, the leader of the Quraish. Jabla, the Ghassanide King, had to go away, because the Caliph would not listen to his importunate request that he should be given special privileges in Islam, as he was a king and not a commoner. In the pre-Islamite Arabia men were valued according to the rank of the tribe to which they belonged. If one man of a superior tribe was murdered, several men of the inferior tribe had to be killed according to the prevalent law of vendetta. Nor was the master ever executed for the murder of his slave. Islam effectively removed these artificial distinctions and completely abolished the law of vendetta. Rightly does the Imam bewail in later years the introduction of the cry, تنحّ عن الطريق " Get away from the road" inasmuch as the distinction between the high and the low was sought to be re-introduced in Islam where there was none.

At Medina the Prophet formed a commonwealth

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and he invited the three tribes of the Jews then inhabiting Medina to become members of the commonwealth; and he granted them a charter by which free exercise of their religion was secured.

After a few years a remarkable event took place which has no parallel in the history of the world. The Prophet with 10,000 of his followers made his triumphant entry into the city of his birth, Mecca. When one calls to mind the persecutions and privations which the Prophet and his followers suffered at the hands of the Meccans for 13 long years, and the latter's incessant efforts for several years to exterminate Islam by a resort to warfare even after the Muslims' moment, if ever there was one, for the Prophet and his exile from Mecca, one imagines that that was the right followers to do what was quite human, to wreak vengeance on their enemies who at that moment lay at his feet and were quite powerless to offer resistance. Some of the leaders of the Quraish were summoned by the Prophet, and when they came to him he asked, "How do you like to be treated to-day?" "Generously, as we have always known you to be generous" was the prompt answer. "Go forth as free men" said the Prophet, "I grant amnesty to all offenders. I will say to you to-day what Joseph said to his offending brothers. This day I find fault with none." The Prophet so readily forgave his sworn enemies. Not a drop of blood was shed in the streets of Mecca; and that day the spiritual victory of the Prince of Peace was complete.

It is the verdict of history that his Successors generally followed his example. The rule of the Caliphs in every country was marked by a measure of tolerance and justice towards the subject races of an alien faith the like of which had not been seen

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anywhere before the advent of Islam, certainly not in the Middle Ages. In many countries the Muslims were hailed as deliverers for the simple reason that they gave the non-Muslim subjects perfect freedom in the exercise of their religion at a time when it was usual with the conquerors to stifle by force all liberty of thought and conscience. The Muslims reposed so much confidence in them that they allowed them to be governed by their own laws, to fill all civil offices of State and to hold important posts in the army. When Muhammad II captured Constantinople he definitely forbade the persecution of the Christian population. Genodious, the first patriarch of the Greek church, after the Turkish conquest, was invested with extensive civil powers. "The complete control of civic and ecclesiastical matters (in which the Turkish Government, unlike the civil power of the Byzantine Empire, never interfered) was left entirely in his hands and those of the Grand Synod which he could summon whenever he pleased, and thereby he could decide all matters of faith and dogma without fear of interference on the part of the State." (Arnold, pp. 145-146.) In Spain, which remained under Muslim rule for several centuries, the subject races, Suevi, Goth, Vandal, Roman, Jew and Christian, enjoyed the fullest religious liberty. Spanish ladies of the highest rank, among them the sister of Pelagius and the daughter of Rederick contracted marriages with Muslim princes. They were allowed to enjoy all the rights and privileges due to their rank and full liberty of conscience.

It must not be supposed that the People of the Book—Jews and Christians—alone received just and equitable treatment at the hands of the Muslim rulers. The same treatment was accorded to other people, *viz.*, the Sabeans, the Zoroastrians and the Magians. I

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have come across critics who ask, "What about the Zoroastrians? Surely they must have been persecuted by the Muslim invaders causing the exile of the Parsis to India where they ultimately settled." Let us see what an acknowledged authority on Persian history and literature, Edward Browne, says. He writes, "Zoroastrianism, though cast down from the position of a State religion by no means disappeared from Persia, and the bands of exiles who fled before the Arab invasion, first to the islands of the Persian Gulf and then to India where they founded the Parsi colonies which still flourish in and about Bombay and Surat, were but a minority of those who still preferred Zoroaster to Muhammad and the Avesta to the Quran. ..... The high priests of Magian faith were still persons of importance, the fire-temples, even when laws were promulgated ordering their destruction, were in practice seldom molested, while severe punishment was sometimes inflicted by the Muslim authorities on those persons whom an indiscreet zeal led to injure or destroy them."

Sir Thomas Arnold's evidence is also worth quoting: "The followers of all these varied forms of faith could breathe again under a rule that granted them religious freedom and exemption from military service on payment of a light tribute. For, the Muslim Law granted toleration and the right of paying *Jizya* not only to the Christians and Jews but also to the Zoroastrians and Sabeans, to worshippers of fire, of idol and stone."

There is a good deal of misunderstanding about the institution of *Jizya*. Few people understand that this was a light tax levied not, as wrongly understood, as a penalty for not accepting the Muslim faith, but for exemption from military service and in return for the

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security of life and property secured by the arms of the Muslims, even though the arms had to be employed against other Muslim invaders. Professor Browne calls it "a perfectly just arrangement, inasmuch as non-Muslim subjects of the Caliph were exempt from the military service and from the *sadaqāt* (alms) obligatory on the Prophet's followers". We find numerous instances of the remission of *Jizya* whenever non-Muslims rendered some sort of military assistance to the Muslim rulers. Nor are instances wanting of the imposition of *Jizya* on Muslims if and when they wanted, like the Non-Muslims, freedom from serving in the army. We read in history that when the Byzantine Emperor, Heraclius, brought down an enormous army to drive back the Muslims, Abu Obaida, the Muslim general, wrote to the Governor of the conquered cities of Syria ordering them to pay back all the *Jizya* that they had collected, and addressed the people thus, "We give you back the money we took from you, as we have received news that a strong force is advancing against us. The agreement between us was that we should protect you; and as this is not now in our power, we return you all that we took; but if we are victorious we shall consider ourselves bound to you by the old terms of our agreement." "In accordance with this order", writes Sir Thomas Arnold, "enormous sums were paid back from the State treasury and the Christians called down blessings on the heads of Muslims saying, "May God give you rule over us again and make you victorious over the Romans; had it been they they would not have given us back anything but would have taken away all that remained with us".

Gentlemen, much has been said and written about the intolerance of certain Muslim rulers in India. I beg to submit that this is not the correct reading of

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history. Some adventurers may have been guilty of intolerance and even of employing of force here and there in converting the Hindus to the Muslim faith but these instances are very rare; and seldom, if ever, such actions were prompted by religious motives. And where the people were forcibly converted they quite naturally renounced the faith with the departure of the adventurer or with his downfall, so that conversion by force, if it ever took place, by no means helped the spread of Islam in India. Indeed, there were other causes at work that helped the propagation of Islam. Bishop Lefroy, by no means a friendly critic of Islam, writes in his book, *Mankind and the Church*, "When Muhammadanism with its strong grasp of the reality of the Divine existence and, as flowing from this, of the absolutely fixed and objective character of truth, came into conflict with the haziness of Pantheistic thought and subjectivity of its belief, it necessarily followed, not only that it triumphed in the struggle but also that it came as a veritable tonic to the life and thought of Upper India, quickening into a fresh and more vigorous life many minds which never accepted for themselves its intellectual sway." That the spread of Islam in India was not the result of official pressure and the conversions were as a rule voluntary is the considered opinion of Sir Thomas Arnold who has made a special study of the spread of Islam in the various parts of the world. He says, "We undoubtedly find that Islam has gained its greatest and most lasting missionary triumph in times and places in which its political power has been the weakest, as in Southern India and Eastern Bengal..."

Aurangzeb has been singled out by many critics as a fanatical ruler who delighted in persecuting the Hindus. Most of you are aware that his character has

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been cleared by Sir Jadu Nath Sircar in his learned volumes on Aurangzeb. Ferishta, the authoritative historian of the Moghul period, says of Aurangzeb that "he was zealous for the faith of Muhammad, but he did not choose to persecute the followers of different persuasions in matters of religion." In Elphinstone's *History of India* we read, "It does not appear that a single Hindu suffered death, imprisonment or tax on property for his religion, or, indeed, that any individual was ever questioned for the open exercise of the worship of his father." We have this from the pen of Sir P. C. Ray, the well-known chemist and political leader, "even under Aurangzeb the Hindus held very trusted positions in the State. Under Aurangzeb's Viceroy in Bengal, Murshid Kuli Khan, the Hindus had the monopoly of all the important administrative posts in the civil department; they also held important military posts. Prominent among the Hindu officers were Darpanarayan, Bhupati Roy, Jeswant Roy, Raghmadan, Lahori Mull, Dulip Singh, Ramjivan and Dayaram. Had Aurangzeb any innate hatred of the Hindus he would have discouraged, nay, sharply reprimanded, his satrap. Even at Delhi the practical head of the revenue department was a Hindu." Sir P. C. Ray has quoted chapter and verse that there was no trace of religious bigotry to be found in Bengal. He writes further, "during the Muslim period from the 13th century to the Battle of Plassey the Hindus had never occasion to feel that they were under an alien rule. A casual reader of the history of India is apt to run away with the idea that it was Akbar alone who adopted a policy of religious toleration and sought the co-operation of the Hindus in the administration. It has been pointed out that from the time of Alauddin Khilji no Hindu ever laboured under civil disabilities."

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Gentlemen, I have taken much of your time. I will not detain you any longer. I will only draw your attention to one commandment of God stated in the Holy Quran, which breathes a wonderful spirit of charity and large-heartedness, so necessary in these days but so rare. It is this: "Use not uncharitable and disrespectful language in respect of those on whom they call besides Allah; for, if ye do so they will also use uncharitable and disrespectful language in respect of Allah out of spite and ignorance. To every community We have made their own action to appear the most seemly. But when they shall return to their Lord He shall acquaint them with what they do."

In the presence of such an express injunction we Muslims cannot but extend our right hand of fellowship to other communities living in India. We cannot but honour and respect their religious leaders. Is it too much for us to hope, in the name of the great Messenger of Peace, on this solemn day of his birth, that the great non-Muslim communities of India will warmly reciprocate our sentiments and thus help to build a great brotherhood of nations founded on mutual love and mutual admiration.

I will conclude with the memorable words of Ahmad, the founder of the Ahmadiyya Movement, "My dear countrymen, do not throw away these words of mine, but give them your deepest reflection. We live in one country and are one another's neighbours. Let us then live in such peace and friendship that we may be as members of one body.....Are you then prepared, my friends! to take this step to lay the basis of the long-desired union by accepting this principle of peace, *viz.*, that as we regard those *Rishis* and *Avatars* of yours, who are accepted and highly revered by

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millions of your people, as truthful and righteous servants of God, you also may in a like manner believe with a sincere heart in the prophethood of our Holy Prophet, Muhammad, upon whom be peace and blessings of God.....My countrymen! I entreat you to join with us in advancing towards that goal of peace and union to which we have already started, and thus deal a death-blow to the hatred and ill-feeling which is eating away our country."

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PREDESTINATION AND FREE WILL

(By Mr. Abdur-Raheem Malabari, B.A., B.L.)

Is man the maker of his own destiny or does his destiny come to him ready-made and without his knowledge or even against his will? This question has baffled theologians and philosophers in the past and still continues to baffle them to-day. To a man of practical sense this may not seem to be an important question at all. "While you argue" he would say, "the house is burning." But speaking from a theoretical point of view the question is not so easy of solution nor is it entirely devoid of an academic interest.

The theological deadlock between predestination and free will is an old and serious one. And, of course, when any point is seriously contested there is exaggeration and prejudice on both sides. The predestinarian has, accordingly, always maintained that man is absolutely irresponsible for being what he is and what he does. According to his philosophy a ship that is now sinking has been sinking ever since it was launched. However silly such a view might appear, it cannot be disposed of as absolutely unfounded. If it is remembered that every man is essentially a creature of circumstances, circumstances that had been at work for hundreds and thousands of years before his birth, it would be difficult to refute, in theory at any rate, the argument, of the advocates of determinism. Yet that argument, notwithstanding its apparently convincing philosophy, fails in actual life. Life cannot be worked on it.

The supporters of free will, on the other hand, contend that every man is the complete master of his

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own affairs and that it lies entirely in his hands to make or mar his future as he pleases. If what is implied in such a reasoning is that environments and the outside world do not affect human life in any degree nor do they contribute to human happiness and sufferings, nothing can be farther from truth. That there are very hard limitations to the capacity and will of man is an obvious fact. The scope of human actions and the extent of their influence may differ in different cases. But nevertheless they are, in each specific instance, definitely fixed and admit of no variation. Man can neither run too fast nor too far. To say, therefore, that he has absolute and unlimited powers over his destiny is to betray a lack of understanding of the human nature. Neither the view that every man is entirely responsible for whatever position he occupies in life nor the one that he is in no way responsible for anything at all is, therefore, wholly correct. They are both extreme views and like all other extreme views represent only half truths.

Those who believe in predestination generally have in view the rigid and immutable laws of nature, laws which in most cases cannot be violated with impunity and in others cannot be violated at all. Since man is subject to these laws and his life and progress are controlled by them, he cannot, they argue, be held responsible for what he does. These people while fixing their eyes upon the rigidity of the laws entirely overlook the wide margin those laws allow for the exercise of individual assertiveness. Of course the laws once set in motion will have their operation and effect unless other laws are invoked to counteract them. But when and whether a particular law is to be set in motion are facts which are in most cases within the knowledge and power of man. Moreover it seldom happens that a man having

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done one thing is for ever deprived of the chances of doing another thing whereby he can regain his lost position. A man who tries a jump from the top of his house is likely to find some of his ribs broken. Having once thrown himself into the air, gravitation will bring him to the ground at an unpleasant speed and with a still more unpleasant result. But he can very well avoid the act of gravitation and the resultant misery by being content to remain on his housetop only. Most of the people who suffer from broken ribs are those who were not so content and who had jumped without taking enough care to lessen the force and effect of gravitation. Here it may be asked why is it that one has to suffer from broken ribs all the same even when one's fall is only innocent and quite unintentional. One obvious answer is that it is not a characteristic of the law of gravitation only but of every law of nature that it makes no distinction between the intentional and the accidental. As a matter of fact such a distinction does not exist. The world of accidents is an extremely undefined and arbitrary one. A misery which a man of poor understanding will readily accept as inevitable and calmly suffer without making any struggle for relief may be looked upon by a prudent man as self-inflicted and easily removable.

If an accident is undersood as something that happens outside the law, it is certainly an erroneous view. Accidents, misfortunes and bad luck, etc., are in reality only euphemisms for human folly, ignorance and carelessness. What we call an accident is also as much the result of a long series of events preceding it in an unbroken chain of cause and effect as any other phenomenon. Though the ultimate result, coming as it does, may not be averted by human efforts, it could

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always be prevented if attended to at a sufficiently earlier time and stage. I do admit that it is quite impossible for any man to have an infinite prospect of future events and predict beforehand all the consequences that will flow from a given circumstance. But in this respect a man of to-day is thousand times better than his predecessor of a few centuries ago. The story of man is the story of his gradual intellectual evolution and of his constant endeavours for the discovery more and more of the laws that govern life and the world around him. As science advances, more of these laws are discovered. A number of diseases that were considered as fatal and absolutely incurable a few years ago are to-day shown by medical science to be easily curable. The present generation is much more enlightened on the causes of very many congenital sufferings and the ways of avoiding them than the people of former days. The progress is not confined to medical science only. It has been on all sides. We are to-day in a position to account for many of the phenomena which our ancestors had disposed of as inexplicable freaks of nature.

I do not mean to say that men can at any time possess such a wide range of knowledge as will enable them to explain the working of every law and the extent to which it works, so that the possibility of surprises may be altogether eliminated from their lives. What I mean to say is that in view of our material and scientific progress the theory that our lot is so hopelessly fixed that we cannot change it in the least appears to be absolutely untenable. Hardly a day passes in which this theory is not exploded by new means and new discoveries.

God's infinite knowledge of human affairs is often put forth by determinists as another strong argument

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in their favour. God knows beforehand that a certain man will commit murder on a certain occasion. Now, that man is bound to be a murderer or else God's guess will go wrong. This is invariably the trend of the argument of those who throw the entire responsibility for man's mischief on God's shoulders. This argument is based on a very foolish conception or rather inversion of the actual facts. Man commits murder not because God knew it; God knew it because man would commit it. God's previous knowledge of these matters is of an absolutely passive character. It does not compel any body to any act, good or evil. A school master who knows his students well may very often correctly predict which of them will come out first in the examination. Now it would be very foolish to say of the student who happens to fulfil that prediction that he has stood first because his teacher was almost sure that he would stand first. The teacher's assertion was based on his personal experience of the boy and it cannot be said without doing a great violence to common-sense that the boy's success was a result of that assertion. Since the experience and knowledge of the teacher are limited and incomplete, his prediction, unlike that of the All-knowing God, may some times go wrong. God's prediction never goes wrong and this is all the difference between Him and the school teacher in this respect. It is, therefore, a mistake to think that God's previous knowledge of our acts compels us to conduct ourselves in a manner which the satisfaction of that knowledge requires. That is importing a rigidity into God's Omniscience.

A critical study of human life, individual as well as social, will convince us that the destinies of mankind are guided partly by free will and partly by predestination. This may appear a little paradoxical. Yet it

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is quite true. The life of man on this planet may be compared to that of an animal which is tied to a tree. That animal has got full liberty of movement within the area covered by the length of the rope by which it is tied. But it cannot go beyond that area. Every attempt on its part to do so would be met with a twitch in the neck. Like that animal every man has a sort of a rope around his neck which prevents him from proceeding beyond certain circumscribed limits. Within those limits there is free will; beyond it predestination. But the rope is not always of the same length. It varies from individual to individual. The basis on which the length is determined in each particular case has been the subject of much theological speculation. The Hindu thinks that his theory of *karma* alone offers a satisfactory explanation. According to him the sum-total of the good and evil deeds of each man in his previous birth constituted the determinant factor of his present state of life. The Christian has a theory of his own for the sufferings of humanity though that theory does not pretend to explain on what grounds the sufferings differ in different cases. He holds that our troubles and sufferings are due to the sin of Adam. It is not my purpose here to examine these theories. They form separate and independent topics. It may however be observed that they are formulated to support certain dogmatic principles and are based on very unsatisfactory hypotheses. They are not the outcome of a clear and considered view of the actual facts of life.

Every man is born with certain definite propensities. These innate propensities may be developed and modified by future experience and circumstances. But they in their original form are, according to Christian theology, of an evil character inasmuch as they are the

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reflections of Adam's sin. Islam, on the other hand, takes a contrary and a very respectable view of human nature. According to its teachings Man is by nature virtuous and law abiding. "Every child that is born" says the Holy Prophet, "conforms to the true religion, then his parents make him a Jew or a Christian or a Magian." This saying of the Holy Prophet has its support in a Quranic verse according to which true religion and human nature are more or less convertible terms. Thus Islam assigns a very high place to human nature and gives man an unhampered start. A man may some times inherit some of the evil tendencies of his parents. Such a transmission of moral demerit from father to son is quite possible. Islam does not deny that. But from the wide view which it takes of human life and its attendant circumstances it would be difficult to say of any man that he has lost moral sentiment completely. We on account of our defective knowledge and interested motives are often led to judge a man wrongly. God alone can judge correctly because He alone possesses infinite knowledge. This is why the two attributes of justice and omniscience of God are often bracketed together in the Quran.

Though man is endowed with instincts which can distinguish between good and evil and which for all practical purposes make him a free agent yet he may be some times compelled by society and circumstances to do acts of turpitude which he, if left to himself, would refrain from doing. But at the same time it is neither practicable nor beneficial for him to run away from human society and lead an isolated life. Such a procedure would, in fact, gradually bring about his moral and spiritual degeneration. This is why Islam has prohibited asceticism. To accept society, on the other hand, is to court many disasters. In social life a

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man is likely to meet with temptations and trying circumstances which it would be often difficult for him to resist and avoid. Hence it is that the Holy Quran teaches us to seek the company of the righteous and the truthful and try to live among them.

As regards those external forces which constantly act upon the will of man and which but a few heroic souls can entirely overcome, God while sitting in judgment will take them into consideration and make due allowance for them. He alone knows in what proportion compulsion and choice are mixed up in any given act.

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St. PAUL, FOUNDER OF THE CHRISTIAN CHURCH

(By Mr. Nur-ud-Din Muneer, B. A.)

St. Paul is a personality of no mean distinction. Those people who have got any interest in the Christian literature are well aware of this fact that he has always stood apart from the rest of the apostles as the most dominating and the most important of them all. Even more than this, it has been urged by some very learned critics that the ecclesiastical Christianity owes its very existence to his teaching and principles. It was through his intense enthusiasm mixed with a practical statesmanship that Christianity was ever moulded into a distinct form and was able to bear the brunt of the Jewish deadly onslaughts. He is the man who is responsible for the successful spread of Christianity and no doubt that his imperishable work in Christian literature will endure to the end of the world, though we hope and pray sincerely that the delusion into which he has put his followers may be removed from their minds as soon as possible and they may be able to recognise in Islam the true glory of one God.

So it is this man of such tremendous vigour of mind whom I have chosen as the subject of my discussion and obviously I can't do justice to this subject. So far as I have studied the epistles of Paul it appears to me that his life can be divided into two parts in regard to his whereabouts before and after his conversion, respectively.

As regards his early life we are told that he was born and bred up as a strict Jew and was reared at Tarsus.

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As regards his education he was well-versed in the Jewish literature as is apparent from his study under the tutorship of Gamliel, a renowned Jewish scholar. (*Vide* The Acts : 22-3.)

Apart from this we also detect in his epistles the influence made upon his mind by the Hellenic literature. Besides this as he was a Roman subject we can rightly assume that he was conversant with the Roman political ideas and religious institutions of the time. Now these three factors, if kept in mind, will solve the further complications arising about his behaviour after conversion. As regards the question of his conversion it seems strange that from a most inveterate persecutor of Christianity he became its most staunch upholder. There are many explanations given of his conversion; for instance some gentleman suggested that he loved a girl passionately but when he went to see her, he found to his disgust that she was already pregnant with a child. Therefore he forsook the Jewish religion and accepted the new faith. This theory though expounded by a very learned missionary does not appeal to me. I agree that there is a mention of a girl in The Acts which book now is rarely found but that never alludes to such a tragedy. In my opinion a better explanation can be this that he was driven to revolution against the strict Jewish Law which in his opinion was quite impracticable. He was quite prepared to welcome such a faith as could mitigate the unrelenting nature of the Jewish Law, when fortunately or unfortunately the Vision came to give a swing to this chain of thoughts. It is reported that on his way to Damascus he saw a vision. Jesus Christ in his resplendent beauty called him and said, "Saul! Saul, why thou persecutest me." This vision completely metamorphosed the whole course of the life of St.Paul,

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but before I deal with its effects I want to indulge in a little digression.

Much labour has been spent on considering whether this vision was subjective or objective. In my opinion it was subjective, the reason being that the two respective accounts of this vision differ vitally in their report. In one account it is given that he saw the light but did not hear the voice, but in the other we have got a diametrically opposite statement that he heard the voice but did not see the light. (*Vide* The Acts 22-6-7 and 9-7.) This contradiction makes it plain that St. Paul experienced this vision subjectively and not objectively. But whether subjective or objective there is no gainsaying the fact that it wrought a complete transformation in his life. His sphere of activities was utterly changed. Whereas formerly he relied for his salvation on the Mosaic Law, now he thought that the blood of the crucified Messiah had expiated all his sins and had prepared Heaven as a reward for the believers. This chain of ideas naturally led him to accord to Jesus Christ a position above the ordinary mortals, and he placed him on the pedestal of Godhead. These germs in an end developed into the clear-cut dogmas of Atonement and the Trinity but at this stage these were in an embryonic state, to develop which St. Paul retired to some Arabian caves, the account of which is found in (Gal., 1-15-20). He lived there for three long and dreary years in which time he never saw any apostle of Christ who could help him in his meditations. He was left completely to his own musings. The three great influences were working on him even now. The Greek philosophy which promulgated the idea of the Word being co-existent with God, the cause of creation, the supreme power commanding the allegiance of the

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world. Besides this the Roman worship of Sun God, obsessed his mind. All these features blended with the Jewish culture occupied his mind for three years, after which time he came out of the caves with a new gospel to preach. It is evident from the above that the creed which he instituted was the result of his own contemplation and was not dependent upon the teachings of Christ.

Now we have to see what doctrines he preached and how far he departed from the teachings of Christ. In his very early discourses he is seen throwing off the yoke of law and replacing it by a mere faith in the Son of God, whereas Christ explicitly said that not a tittle of the Law shall be abrogated, that he did not come to destroy the prophets but to fulfil them (*vide* Matthew, 5 : 17). St. Paul, however, quite disregarded this and branded law as a curse and absolutely unnecessary for man's salvation (*vide* Galat. 2 : 16, 17). This he did, because he realized that the Law being too stringent could not be popular with the Greek and the Roman people. So to win them over he declared that Law was unnecessary, and faith in the only-begotton Son of God could save all mankind. This idea being akin to the religious cults of Rome prepared the Romans for the acceptance of the new Faith.

Again, he made light of the custom of circumcision for he came to know that the non-Israelite nations would not welcome it. So to bring them round to his faith he totally dispensed with this idea.

He also propagated the theory of Atonement in contradiction to the unity of God preached by Jesus Christ. This tenet he introduced to draw in the Greek people. Greek thinkers believed that God lived always apart from the world and it was the Word which took a body and saved the people. St. Paul gave this idea a practical shape and made out that Christ being crucified was the Word and hence the Saviour. This was

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also an innovation in the teachings of Christ, for if Christ really came to be crucified for the sins of the people then he should not have prayed all night when he was about to be arrested that that cup should pass from him (*vide* Matthew 26, 39). Similarly Christ said nowhere anything which should confirm the belief of his godhead, rather he advised a *centurion* that the best of the commandments was that "you should worship the one Lord with all your mind and all your soul," but St. Paul introduced the dogma of the Trinity because such ideas were prevalent at that time in Greece and Rome.

We have got another very glaring departure from the teachings of Jesus Christ. Christ commanded that till his second advent his apostles should preach only in the Israelite nation (*vide* Matthew, 10 : 23), but St. Paul went directly against it and spent his whole life in preaching to the Greek and Roman people.

In the face of these things we can only conclude that it was St. Paul who founded the modern institutional Christianity and not Jesus Christ.

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A SIDE-LIGHT ON BUDDHISM

(A. F. KHAN CHOUDHURY, B. A., B. T.)

In one of the back numbers of the *Mahabodhi* there appeared an interesting article from the pen of one of the learned Buddhist divines. The learned writer in the course of his exposition of his thesis points out certain redeeming features in Buddhism and boldly asserts that it alone of all religions is destined to become the future religion of the world. This, combined with the activities of Rev. Dr. Ottama, Ex-President of the All-India Hindu Mahasabha for the propagation of the creed of *Nirvana* has led the present writer to examine the claims of Buddhism in relation to other faiths and to consider whether it has the potentialities of becoming the future religion of mankind.

What are the main teachings of the Buddha? Briefly speaking, Buddhism simply ignores the question of Godhead which is the first article of faith of all the Semetic religions, at least it maintains that such external agency does not intervene in the affairs of man. The Buddha told us that the highest goal of man was the attainment of *Nirvana*, *i.e.*, freedom from rebirth, and this *Nirvana* is only attainable through right thinking, right action, right conduct. All the sufferings of man are due to his inordinate desire for the comforts of life, and to his insatiable hankering after the allurements of the world, and the annihilation of this desire or self-control can pave the way to his salvation. Heaven and Hell according to this illustrious Prophet of India have no separate identity beyond the ken of our normal experience and may be regarded as only the different conditions of life.

Such in brief are considered to be the main teachings of the great Buddha. The redeeming features of this faith which at one time exercised spiritual sway over at least one-fourth of the human race, are :—

First—The simplicity of its doctrines. The Buddha avoided all abstract metaphysical dogmas and presented his

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faith in a form that at once captured the imagination of his people. Simplicity is, therefore, the keynote of the Buddhist faith which possesses an irresistible attraction for all sorts of people.

Secondly.—The Buddha had great regard for the animal life and deeply felt man's cruelty towards them. Large numbers of heads of cattle were daily slaughtered in India in those benighted days and the sight filled him simply with disgust and led him to preach the creed of non-violence as a protest against the prevailing customs.

Thirdly.—Of all the prophets the Buddha of India laid the greatest stress upon the purity and simplicity of life. He taught that only by moral excellence could the soul of man attain its goal of perfection and be saved from the effects of *Karma*, that is, the endless cycle of births.

Fourthly.—The Buddha was the first of the Aryan prophets who preached and propagated the creed of brotherhood of man and condemned caste-system in unmeasured terms. He repudiated priestcraft, and challenged the theory of Redemption, which is a cardinal principle of Christianity, and declared that every man should bear his own cross, should be held responsible for his actions and the intervention or mediation of an external agency was altogether uncalled for and unnecessary.

I shall now proceed to consider some of the drawbacks of Buddhism which render it ineligible for the spiritual leadership of humanity. The first great drawback is the lack of a great ideal in Buddhism. This is probably due to the agnostic outlook on life of the great sage. The highest ideal which the Buddha held out before us is complete emancipation from all seductive propensities and control of self. The ideal is apparently somewhat of a negative character and cannot, therefore, elevate one to the highest moral and spiritual pinnacles.

The model which the Buddha sets before his followers is shadowy. He does not set himself as a model before his followers, never asks them to accept him as friend, philosopher and guide. His own life has been entirely one-sided and incomplete. He is not an historical personality, in the

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real sense of the word. All through his long span of earthly existence he led the life of an ascetic, and exhorted his followers to emulate his example.

The Buddhistic scheme of life, as judged by the standards of the twentieth century, is far from being an ideal one. As already pointed out the Buddha preferred the cloistered life and turned a deaf ear to all mundane affairs. His outlook on life is pre-eminently pessimistic—the world is full of sorrow and misery. For the kings, legislators, social reformers, etc., he had no message to offer. He considered woman as the handmaid of Satan. Himself a hermit all through his life he prepared his followers for a monastic life only.

The Buddha maintained complete silence over all the political and social questions ; for example, he had not a single word to say how a sovereign should govern his people, what should be the form of government, what laws should govern the relations of different nations and how to solve the problem of Capital and Labour, etc.

Again the Buddha did not encourage by his word or example the cause of learning and considered it as a sort of necessary evil, which should only be tolerated, but not patronized. The result was that soon after his demise a network of monastic schools cropped up in different parts of India which only imparted religious instruction, discouraging all other human pursuits. Besides, he left behind him no authentic record of his activities which resulted in splitting up his followers into *Mahayana* and *Hinayana* schools. So unbridgeable was the gulf between these two rival schools in their interpretation of the true position of the Teacher that some of the Buddhist emperors, *e.g.*, Asoka and Kanishka, found it necessary to convene Buddhist councils on different occasions first to compile and collect the sayings and traditions of the Teacher and then to reconcile the differences between the various schools.

Again to a layman, the Buddha's theory of non-violence seems to be altogether an utopian idea incapable of being realized in the every-day matter-of-fact life. Violence to a legitimate degree is essential for self-defence and for the

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preservation of peace and social order.

But we should not be hasty and one-sided in our criticism of the teachings of this great Teacher. From the study of the scriptures of the faith our conclusion is that the Buddha was not after all an original law-bearing prophet with an independent dispensation but only a follower-prophet like Aaron, Solomon, Jesus and the Promised Messiah of Qadian (peace and blessings of God be upon them all), interpreting and expounding the law of Sri Krishna of Brindaban, whose teachings the Brahmins,—the priestly class of ancient days—had completely thrown to the wind and who had given themselves up to ceremonials, sacerdotalism, image-worship, etc. The Buddha had accordingly no universal mission, like the mission of the Holy Prophet of Arabia, because the time was not ripe for the advent of a universal prophet, but was only commissioned for the people of *Aryavarta*, though his royal followers sent their missionaries to the different parts of the then civilized world. Buddhism was thus a reaction against the popular form of Brahmanism, a protest against the externals of that faith. It did indeed fulfil a long-felt need and did what it could do for rejuvenating and revitalizing the faith of Krishna and cleared it of the dross that had clustered round it.

But where Buddhism failed Islam succeeded to a pre-eminent degree. The ideal of Islam is at once sublime and can satisfy the spiritual thirst and aspirations of even the greatest thinkers. Islam does not stop short at mere a few moral principles, but goes much further. It teaches its follower to imbibe the divine attributes, to eschew evil to such a degree as to become completely engrossed in God, so that no earthly storm or tempest could disturb the serenity of his mind. Islam shows us the way how to become the image of God, to be at-one with Him. The model it has set before us is exalted and superb in the extreme. In one of the verses of the Holy Quran we read :

لقد كان لكم فى رسول الله اسوة حسنة

i.e., "verily in the Prophet you have the best specimen or model for your guidance." Muhammad, unlike the other spiritual luminaries, was neither an incarnation, of God

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nor the only begotten son of the Father but a man like us, the best, the noblest and the highest type of manhood, tried and found up to the mark in every sphere of life, in different capacities, as father, son, husband, king, judge, businessman, debtor, creditor, so on and so forth. The plan of life chalked out by Islam is equally suited to all conditions of life and all grades of society. It presents a complete social, political and moral code, not rigid, but flexible and elastic, in the words of George Bernard Shaw, possessing a high degree of adaptibility. What Europe thinks to-day, the Holy Prophet Muhammad thought thirteen hundred years back and guided us about problems such as Socialism, Prohibition, Woman Emancipation, Capital and Labour, Organization of the League of Nations, which the space at my disposal does not permit me to discuss at length. Where Buddhism chose to maintain almost a complete silence over some of the fundamental religious questions, such as the conception of the Deity, life after death, Islam gave a definite guidance, and presented Jehovah in a manner, which not only commands our spontaneous respect and homage but fills us with awe and admiration and makes us fall at His feet out of sheer gratitude.

To conclude, the Buddha was undoubtedly one of the greatest Teachers that the world has ever produced and was a powerful expounder of the Vedic dispensation, and his message was pre-eminently suited to the age in which he was born—the age of the infancy of the human race. But the message of the Buddha has outlived its usefulness and is unable to satisfy the intellectual and spiritual craving of progressive humanity, and Buddhism as interpreted by the promised Maitryi of the age, in the person of Hazrat Mirza Ghulam Ahmad of Qadian, is the latest, improved and revised version of that faith and as such it is the duty of every true and sincere Buddhist to accept and propagate it. Will the great Buddhist leaders examine the claims of this latest manifestation of the Buddha and muster strong under his manner ?

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A QUESTION ANSWERED

[The Ahmadiyya belief that the possibility of the advent of a prophet after the Holy Prophet Muhammad is in perfect accord with the teaching of the Quran and the Holy Prophet seems recently to have greatly disturbed the placidity of the Muslims' religious conscience. We give below a question and its answer which directly deals with this important religious problem.—*Ed.*]

The question of the prophethood of Hazrat Ahmad, the Founder of the Ahmadiyya Movement, possesses several aspects. You have touched on one aspect and I will also confine myself to that aspect only and try to answer the question which, as you say, constantly haunts your mind. You say :—

> "But Sir! this has been the custom from the beginning of the universe that the advent of a new prophet always eclipsed his predecessor and people looked for help and guidance to the new one and never bothered themselves about the old one. Such a process (the advent of a new prophet) naturally results in the fact that the old one is cast into oblivion and the new one is considered to be all in all. It is why it is not obligatory upon us to cling to the preachings of Moses and Jesus and to look to them for help and guidance. We look upon them simply as prophets of God and so respect them. By the advent of our Holy Prophet (peace and blessings of God be upon him) all the previous prophets were thrown into oblivion and our only torch of light and source of guidance became the Holy Prophet. We are called upon to have only faith in the rest of the prophets, to believe in them that they are the true prophets of God and nothing more than that. Similar becomes the case of Muhammad (peace and blessings of God be upon him) if we believe in the coming of a new prophet. We would naturally be expectant of guidance and help from the new prophet and would look to him for all spiritual as well as worldly advice. So our believing in a new prophet would cause us to deprive Muhammad, the Holy Prophet, of his original position

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and status. He will be nothing more to us and command no greater authority than that of Moses and Jesus and all his predecessors."

You evidently seem to labour under a serious misapprehension. Not only the view that the advent of a new prophet should necessarily bring under shade all the preceding prophets does not stand to reason but it also runs counter to the established facts of all religious history. We have ceased to look to Moses and Jesus for guidance and spiritual help not because the Holy Prophet Muhammad came after these exalted Messengers of God but because the teaching of Moses being intended for a particular people and for a specified period of time was not meant for people outside the orbit of Judaism and because also the teaching brought by the Holy Prophet Muhammad was infinitely superior to that of Moses in all respects and was intended to suit all the needs of mankind in all ages and under all circumstances. The Holy Prophet Muhammad obscured and eclipsed Moses and Jesus—in fact all God's Messengers that had appeared before him, because he claimed and deserved the allegiance of the whole of mankind while his predecessors in the prophetic office were tribal and national Reformers. I do not think that the mere fact of the appearance of a prophet after another can or should entitle the former to a higher spiritual status and standing, nor does history or the Holy Quran lend any support to this view. Noah was a prophet of a much higher status than Prophet Lot and even Prophet Abraham. Abraham, says the Quran, was a follower and a member of Noah's party. وَإِنَّ مِنْ شِيعَتِهِ لَإِبْرَاهِيمَ *i.e.*, "One of the followers of Noah was Abraham": (37 : 83). And do you think that prophets Zacharia and Yahya (John the Baptist) possessed a higher status than Moses because they came after him? Moses is likened to the Holy Prophet in the Bible and the Holy Quran while the prophets Zacharia, Yahya, Solomon, etc, who came after him were mere Israelite Teachers and Reformers and their mission consisted in serving the cause and the religion that Moses had founded. Even Jesus, the string of whose shoes John the Baptist, according to his own words, was not fit to unloose possessed admittedly a lower spiritual status than Moses.

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Jesus like other Israelite prophets came to serve the Law introduced into the world by Moses. "I have come not to destroy but to fulfil the Law" (Jewish Law), says Jesus. Again he says: "Heaven and earth may pass away but not a jot or tittle of the Law shall pass till all be fulfilled." Moses, according to the Quran and the accepted Jewish scholarly opinion, stood on a much higher spiritual plane than all the hundreds of prophets, Jesus Christ included among them, who came after him. They were humble servants of the Great Cause which Moses founded.

The Quran says: "We revealed the Torah wherein was guidance and light. By it did the prophets who submitted to the will of God judge the matters for the Jews" (5 : 44). So the Israelite prophets who came after Moses did not and could not eclipse and overshadow him but on the contrary added lustre and dignity to his name.

Yes, a prophet of a special stamp and character does indeed eclipse and overshadow his predecessor. That is a law-giving prophet. Moses certainly eclipsed all Israelite prophets who lived before him not because he came after them but because he brought a better and a more complete Law for the Israelites to follow and the Holy Prophet certainly overshadowed Moses, as a matter of fact, all the prophets regardless of the time in which they lived because he brought a Law (Quran) which was infinitely superior to anything that had gone before it. And as a law-bearing prophet is the physical counter-part or embodiment of the Law which comes into being through him, therefore the superiority of the Law introduced by him over the previous Laws means the superiority of the prophet who brought that new Law over his predecessors who gave comparatively a less complete Law. So the superiority of the Holy Prophet over the Israelite, the Hindu, the Zoroastrian, the Buddhist and all the unknown prophets is in proportion to the superiority which the Quran possesses over the religious scriptures which were revealed to those prophets. Unless a prophet appears who introduces a Law which can replace and dethrone the Quran, the Holy Prophet Muhammad will remain the undisputed Master of the whole of mankind and as according to our belief no new Law will and can appear till the end

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of time which can take the place of the Quran therefore no Teacher, no Reformer, no prophet can take the place of Muhammad in our hearts. It is in this light that we, the Ahmadis, view the question raised by you in your letter. Even if for the sake of argument we may admit that the appearance of a new prophet casts into shade the preceding prophets, certainly the advent of that prophet who day and night, in his public speeches, private talks and writings vehemently insisted that Muhammad was his Master and Quran his spiritual guide and that all his spiritual eminence was due to the fact that he had scrupulously followed all the teachings and commands of Muhammad, could, by no stretch of imagination, be considered to interfere with or detract from, in the least possible degree, the undisputed mastery and unequalled and inapproachable spiritual eminence of Muhammad, much less to eclipse or lower him in the estimation of his followers or throw him into oblivion. As long as the Ahmadis remain true to the teaching of the Founder of their Movement and as long as they do not consign to oblivion the revelations which God sent down to the Promised Messiah such as :—

" Blessed is Muhammad, the exalted one, who is the Chief of all the prophets " ; and " Every blessing is from Muhammad (peace be upon him), and blessed is he who taught (Muhammad) and he who is taught (Ahmad of Qadian) ", there is not the least possibility of their giving the Founder of the Ahmadiyya Movement a higher status than Muhammad (peace and blessings of God be upon him). Muhammad is and ever shall remain not only our Master but the Master of our Master (Prophet Ahmad of Qadian) and the Master of all the prophets of God from Adam till this world vanishes into nothingness. We look to him alone for all spiritual as well as worldly guidance. Ahmad's mission was only to give back to Islam its pristine purity and clear its beautiful face of all the impurities that had clustered round it and to explain Muhammad's greatness to the world, who is now and for all time humanity's sole Guide and Teacher.

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NOTES AND COMMENTS

Is Modern Science outgrowing God?

I believe in God, the God of Spinoza; Who reveals Himself in the orderly harmony of the universe. I believe that intelligence is manifested throughout all nature. The basis of all scientific work is the conviction that the world is an ordered and comprehensible entity, and not a thing of chance.

—*Albert Einstein.*

The material world, which has been taken for a world of blind mechanism, is in reality a spiritual world seen very partially and imperfectly. The only real world is the spiritual world.....The truth is that not matter, not force, not any physical thing, but mind, personality, is the central fact of the universe.—*J. S. Haldane.*

Materialism and determinism, those household gods of nineteenth century science, which believed that this world could be explained in mechanical and biological concepts as a well-run machine, must be discarded by modern science, to make room for a spiritual conception of the universe and man's place in it. The old atheism is gone. Mind is the first and most direct thing in our experience; all else is merely remote inference. Religion belongs to the realm of spirit and mind, and cannot be shaken.—*Sir Arthur Eddington.*

For several decades the results of scientific investigation appeared to be leading directly towards a mechanic explanation of the nature of cosmic energy. All that has changed in the last few years. We now know that the latest results of the analysis of material objects, when we penetrate as far as we may into the secret of the nature of things, give an wholly different impression from that which our fathers had a generation ago. With deeper understanding and truer knowledge, we find that the cosmic energy which operates within the atom has the attributes and characteristics of mind rather than of mechanics.....The world now appears to be more like a great thought than like a great machine. The facts which have been observed, the events which have been noted, are explainable not as the operations of a mechanical device,

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but as the expression of mentality. The nearest approach we have thus far made to the ultimate in our analysis of matter and of energy indicates that the universal reality is mind. Matter becomes simply an expression of mind. This represents my belief about God.—*Kirtley F. Mather.*

The old-fashioned evolutionary attitude was that the world as we know it developed as a result of chance, variations of all kinds occurring, some of which would be more suited to the conditions than others, and, therefore, surviving. More recent thought has found this view increasingly difficult to defend. To the physicist it has become clear that the chances are infinitesimal that a universe filled with atoms having random properties would develop into a world with the infinite variety that we find about us. This strongly suggests that the evolutionary process is not a chance one, but is directed towards some definite end. If we suggest that evolution is directed we imply that there is an intelligence directing it.
—*Arthur H. Compton.*

God is the unifying principle of the universe. No more sublime conception of God has ever been presented to the mind of man than that which is furnished by Evolution, when it represents Him as revealing Himself through countless ages in the development of the earth as an abode of man, and in the age-long inbreathing of life into constituent matter, culminating in man with his spiritual nature and all his God-like powers.
—*Robert A. Millikan.*

To-day there is a wide measure of agreement, which on the physical side of science approaches almost to unanimity, that the stream of knowledge is heading towards a non-mechanical universe; the universe begins to look more like a great thought than like a great machine. Mind no longer appears as an accidental intruder into the realm of matter; we are beginning to suspect that we ought rather to hail it as the creator and governor of the realm of matter.....The universe can be best pictured, although still very imperfectly and inadequately, as consisting of pure thought, the thought of what, for want of a wider word, we must describe as a mathematical thinker. In watching the metamorphosis of the old picture of nature or the universe into the new picture which science to-day is giving us, we do not see the addition of mind to matter

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so much as the complete disappearance of matter. Nothing in matter survives. The background of the universe, the reality, is mind.—*Sir James Jeans.*

—*The Modern Review.*

* * *

The Arab Culture

In philosophy, in history, in mathematics, in science, in poetry, and above all in medicine, says J. S. Hoyland in his book, *A Brief History of Civilization*; the world owes an immense debt to the Arabs. At a time when Europe was lying in the darkness of barbarism, forgetful of her ancient culture and civilization, the influence and teaching of the Arabs was of the greatest importance in maintaining liberal studies and finally in bringing about the revival of European learning. There were great Arab universities at Basra, Kufa, Bagdad, Cairo, and Cordova. At Cordova, which is in Spain, there were many Christian students from northern Europe, who went back as scholars to their own countries. The Arab scholars carried to the west various valuable elements of knowledge which they derived from Indian sources, above all Algebra and the Arabic numerals. The last named were an invaluable boon, for up to that time mathematics had been hopelessly handicapped by the use of the clumsy Roman numerals. The Arabs also manufactured paper, and thus prepared the way for printing and the widespreading of education. In our own time Islam is spreading rapidly in Africa. Wherever it goes it carries with it its great belief in the brotherhood of all believers. Strong in its allegiance to the One God, it transcends the barriers of race and caste and nationality, which elsewhere have so fatally divided mankind. This is its greatest contribution to the world.

The Ahmadiyya Movement

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THE Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mehdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets he came to serve and reinterpret the final and eternal teachings laid down by God in the Holy Quran. The Movement therefore represents the true and real Islam and seeks to uplift humanity and establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, under whose direction the Movement has established Missions in many parts of the world, the following being the addresses of some of them:

(1) THE LONDON MOSQUE, 63, Melrose Road,
Southfields, London, S. W. 18, England.

(2) THE AHMADIYYA MOVEMENT IN ISLAM,
Sufi M. R. Bengalee, M.A.,
56 E, Congress St., Suite 1307,
Chicago, Illinois, U. S. America.

(3) THE AHMADIYYA MOVEMENT,
P. O. Box 39, Salt Pond,
Gold Coast, West Africa.

(4) THE AHMADIYYA MOVEMENT,
Rose Hill, Mauritius.

(5) THE AHMADIYYA MOVEMENT,
P. O Box 727, Lagos,
Nigeria, W. Africa.

(6) THE AHMADIYYA MOVEMENT,
Box No. 305, G. P. O.
Perth, W. Australia.

(7) THE CENTRAL (E.A.) AHMADIYYA
MUSLIM ASSOCIATION,
P. O. Box No. 554, Nairobi
(Kenya Colony).

(8) MAULVI ABUL 'ATA, Maulvi Fazil,
Mount Carmel, Haifa, Palestine.

(9) MAULVI RAHMAT ALI, Oetœsan Ahmadiah,
Defensielijn V/d Bosch, No. 139, Batavia Centrum, Java.

(10) MAULVI MOHD. SADIQ, H.A., Oetœsan Ahmadiyya
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